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שָׁפֵט, with the fundamental thought of erecting, setting upright, gives the verbal substantive מִשְׁפָּט, which designates the establishment of truth or justice in a cause on trial. It differs from דִּין by having an implied reference to an objective standard of right. A מִשְׁפָּט is a judgment in harmony with justice and truth; a דִּין should be just and equitable, but it has no inherent moral reference. The former is a judicial embodiment of absolute rectitude, the latter of legal justice which may be far from being equitable; the one is an infallible righteous judgment, the other a fallible judicial utterance. These distinctive meanings are exhibited in Ps. ix., 4. בִּי-עֲשִׂיתָ מִשְׁפָּטִי וְדִינִי, "For thou hast maintained my right and my cause," i. e., assisted him in securing a righteous judgment and a favorable decision. See also Ps. cxl., 13; Is. x., 2. The moral element of מִשְׁפָּט appears conspicuously in passages like Job xxvii., 2, where the Almighty is charged with taking away, not the patriarch's דִּין but his *just judgment*; and Is. liii., 8 where the Messiah is said to be snatched away, not from a legal, but from a righteous sentence. While, then, דִּין is used in biblical Hebrew almost exclusively to designate judgments in respect to disputes or grievances arising between man and man, מִשְׁפָּט, by virtue of its moral reference, is used almost as exclusively to designate the judgments of God, these being understood to embrace not only the exhibitions of his compensative justice, but the entire *corpus juris divini* of laws, statutes, regulations, precepts, etc.

BOOKS FOR THE STUDY OF ASSYRIAN.

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1. FRIEDRICH DELITZSCH.—Assyrische Lesestuecke Ed. 2. Leipzig: *J. C. Hinrichs*, 1878. Price 24 marks (= \$6).
 2. WILHELM LOTZ.—Die Inschriften Tiglathpileser's I. Leipzig: *J. C. Hinrichs*, 1880. Price 20 marks. (Contains a long text transcribed, with translation, commentary and glossary.)
 3. EBERHARD SCHRADER.—Die Keilinschriften und das Alte Testament. Ed. 2. Giessen: *J. J. Richer*, 1883. Price about 15 marks. (Contains numerous translations and a long and valuable glossary.)
 4. "A selection from the Miscellaneous Inscriptions of Assyria." Edited by H. C. Rawlinson and T. G. Pinches. London, 1880. Price 10 shillings (= \$2.50). (This is the first half of Vol. V. of "The Cuneiform Inscriptions Western of Asia," and contains the finest Assyrian inscription yet published.)
 5. D. G. LYON.—Keilschrifttexte Sargons Koenig's von Assyrien (722-705, v. Chr.). Leipzig: *J. C. Hinrichs*, 1883. Price 24 marks. (Contains the origin-

al texts in cuneiform character, together with transliteration, translation, commentary and glossary.)

FOR FURTHER INDEPENDENT STUDY OF THE LANGUAGE.

6. "The Cuneiform Inscriptions of Western Asia." Edited by H. C. Rawlinson and others. London, 1861–1875. Vols. I.–IV. Price 20 shillings a volume. Vol. IV. is said to be out of print.
7. HENRI POGNON.—L'Inscription de Bavian. Paris: *F. Vieweg*, 67 rue Richelieu, 1879. Price about 15 francs (= \$3).
8. PAUL HAUPT.—Sumerische Familien Gesetze. Leipzig: *J.C. Hinrichs*, 1879. Price 12 marks.
9. CARL BEZOLD.—Die Achaemenideninschriften. Leipzig: *J. C. Hinrichs*. Price 24 marks.
10. PAUL HAUPT.—Akkadische und Sumerische Keilschrifttexte (in five parts, of which four have appeared). Leipzig: *J. C. Hinrichs*, 1881. Price 36 marks (for the four parts).

There are several Assyrian grammars, but these are necessarily quite imperfect. The best are:

11. A. H. SAYCE.—"An Elementary Grammar; with full syllabary and progressive reading book, of the Assyrian language." London: *Sam. Bagster & Sons*. Has had two or three editions. Get the latest. Price about 10 shillings.
12. J. MENANT.—Manuel de la Langue Assyrienne. Paris: *L'Imprimerie Nationale*. Price about 15 francs. Well worth having.

➤GENERAL NOTES.◀

The Ethical Dative.—An unemphatic pronoun in the dative, joined to the verb in the same person with it, may very palpably express the way in which the action returns upon itself, is terminated and completed; as הָלַךְ לוֹ *he is gone* [Ger. *er ist sich gegangen*], i. e., he has taken himself off, made off with himself, is quite vanished, as it were, Cant. II., 11; Gen. XII., 1; nay, such a pronoun may even accompany a reflexive verb as לָחַץ הַתְּהַלֵּךְ Ps. LVIII., 8; a similar expression is לָחַץ נֶפֶשׁ *he fled for himself*, i. e., betook himself to flight, Isa. XXXI., 8; Cant. VIII., 14; Amos VII., 12, though, in prose, נֶפֶשׁ and בְּרַח alone [i. e., without the reflexive pronoun] are always used in the same meaning. In most cases, however, this mode of expression rather indicates a special participation in the action by the agent or speaker, a certain earnestness or zeal with which he acts; but it occurs, as an expression of heartiness, more in the diffuse and easy-going popular style, both in poetry and in unimpassioned prose; thus, קָנוּ לָמֻזׁ *they hoped for themselves* (i. e.,